1; Rivers E-5 (ca. 1901-02) 1906 Toda

234 youth or man of the village to which the dairy belongs, but
463 he may be taken from any other village of the clan or from
618 other Tarthar villages, the choice in some cases being restricted
621 to certain clans. The only Tarthar clan which is strictly limited to its own members in the choice of *tarvalikartmokh* is that of Melgars. In all cases this grade of dairyman must be one of the Tartharol; he is never taken from the other division of the Toda people.

[465] When the dairyman is taken from another clan, he may receive certain wages, viz., two cloaks (*putkuli*) in the year and six rupees, together with the loan of a milking buffalo for the use of his family. I have no definite information whether anything is given to dairymen who are members of the clan or family to which the dairy belongs.

[554] The dairyman is regarded by the Todas as a servant, especially when taken from another clan. I was often told that a man was working for another and was his servant, and always found that the so-called servant was *palikartmokh* at the dairy of the village at which the master lived. Correspondingly, there seemed to be no doubt that the dairyman was treated with very scant respect, except on ceremonial occasions and when actually performing the ritual of his office.

234 The *tarvalikartmokh* wears nothing but the *kuvn*, or perineal
292 band, when he is in the dairy, and wears a loincloth called
513 *irdarthtadrp* when milking. When away from his work or when looking after his buffaloes on the grazing-ground, he
554 wears the ordinary cloak, or *putkuli*. He usually sleeps in the
558 outer room of the dairy, but is allowed to sleep at any time
784 in the dwelling-hut. When he goes there he may only touch the sleeping-place (*idrtül*) and the floor (*kuter*). If he touches any other part of the hut, he at once loses his office and becomes an ordinary person. There are no restrictions on the intercourse of the *tarvalikartmokh* with women.

234 When the *tarvalikartmokh* rises in the morning, he leaves
512 the dairy, raising one or both hands to his face as in Fig. 10
788 and saying *Sami* or *Samni*. He often also says this word when getting up from the sleeping-place. He first lets the buffaloes out of the pen (*tu*) in which they had been put for the night and then goes into the dairy to churn. He does not light the

1: Rivers E-5 (ca. 1901-02) 1906 Toda

304 man had four scars on the shoulder, this being the largest number I observed.

Occasionally I observed a man without any of these scars, and, in more than one of these cases, the reason given was that the man had been one of a large family and had not had [752] to do much milking. The cicatrices are usually raised well above the surrounding skin and are often distinct lumps of scar tissue (keloid). This appears to be the result of special treatment of the burn. A leaf called *kudiers* is put on the wound with butter, and this keeps it open for a considerable time. If the wound remains open too long, another leaf, called *pöturers*, is used to hasten the healing.

[755] Similar, but less raised, marks are occasionally seen on the wrist or elsewhere. In men these are always the result of treatment for pain or illness and are made in the same way by means of a hot stick. Sometimes a metal instrument called *sunurkudi* is now used for this purpose.

The ceremonial burns made on the wrists of women during the first pregnancy have already been fully considered.

304 631 Tattooing is only practised by women. The patterns consist of rings and dots arranged in straight lines, and they are most commonly to be seen on the chest, shoulders, and upper parts of the arms.[1]

304 521 I believe that there is some kind of ceremonial connected with tattooing, but unfortunately I failed to obtain satisfactory information about it. When I began the subject one day, I received an intimation that it was not a matter to be discussed in public, and later the subject slipped my attention and was never properly investigated.

304 463 465 The tattooing is performed by certain women, but it seemed that any woman who had learned how to tattoo might undertake the business. The following are at present recognised as experts: Achaveli (43), Sinpurs and Edjog (20), Sinpurs being probably the same woman who acts as one of the *ulkòren*. The woman who tattoos is given eight or twelve annas and she also receives food.

304 The tattooing must not take place before puberty, but it may be done either before or after childbirth.

[1] Some patterns are given by Mr. Thurston, *Bulletin*, i. 1896, pl. xii.

7:Thurston E-5 (no date)1909
AW60 Toda AW60

not kill it. Do you think we could kill it ourselves? Those tell lies who say we laid it down before the opening of the buffalo-pen, so that it might be run over and killed by the animals. We never did such things, and it is all nonsense that we drowned it in buffalo's milk. Boys were never killed—only girls; not those who were sickly and deformed—that would be a sin; but, when we had one girl, or in some families two girls, those that followed were killed. An old woman (kelachi) used to take the child immediately it was born, and close its nostrils, ears, and mouth with a cloth thus—here pantomimic action. It would shortly droop its head, and go to sleep. We then buried it in the ground. The kelachi got a present of four annas for the deed." The old man's remark about the cattle-pen refers to the Malagasy custom of placing a new-born child at the entrance to a cattle-pen, and then driving the cattle over it, to see whether they would trample on it or not.* The Missionary Metz† bears out the statement that the Toda babies were killed by suffocation.

At the census, 1901, 453 male and 354 female Todas were returned. In a note on the proportion of the sexes among the Todas, Mr. R. C. Punnett states‡ that "all who have studied the Todas are agreed upon the frequency of the practice (of infanticide) in earlier times. Marshall, writing in 1872, refers to the large amount of female infanticide in former years, but expresses his conviction that the practice had by that time died out. Marshall's evidence is that of native assurance only. Dr. Rivers, who received the same assurance, is disinclined to place much confidence in

* Ellis. History of Madagascar.

† Tribes inhabiting the Neilgherry Hills. By a German missionary, 1856.

‡ Proc. Cambridge Philosoph. Soc., XII, 1904.